

scientific men, great men, good Christian men among this class of men. But some preachers tell me that it requires more than a *bit of bread* and a *sip of wine*, in order to a proper observance of the ordinance. On this view I find there have been, and are wise, learned, scientific, good, great, Christian men. The one class must be wrong. They cannot agree, they cannot decide the matter among themselves, what am I to do? I cannot decide this. How shall I find safe ground? My friend, you do not need to decide this matter of difference, you are not asked to do that. The word of God will, or does that for you. How so? says the seeker. Well, in the first place, Christ is our example, so says Peter. I Peter 2: 21. So says Christ himself. See John 13: 15. If the example shows that there was more than a bit of bread and a sip of wine used when the supper was instituted, that settles the matter so far as safe ground is concerned. We shall not ascertain that from the Word. Matt. 26: 26. "As they were eating." Who was eating? Answer. Christ and the disciples. What were they eating? Answer. Bread. How do you know that? Because Matthew says so. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it (the bread and unleavened at that) to the disciples, and said, Take, eat, *this is my body*." Mark 14: 22, says, "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; *this is my body*." Next we will call up Luke (22: 19) for his statement. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, *This is my body which is given for you; this do in remembrance of me*." All three testify that Jesus and the disciples were *eating* before he took of the bread and blessed, and brake it. They also state that the eating was not finished, completed, when he did the taking, the blessing, the breaking, and the giving. Now this matter has only two sides, a right side and a wrong side. If Christ as our example is on the wrong side, he did sin, but if he was right in what he did, "he did no sin." And that is what the Word says: See I Peter 2: 21, 22. "For even hereunto were ye called, because Christ also suffered for us, leaving an example, that ye should follow his *steps*. *Who* (that is Christ) *did no sin*, neither was guile found in his mouth." To do no sin, is to do right, and if Christ ate in connection with what Paul calls the communion, I Cor. 10: 16, and we follow his example, we will do as he did; and he with his disciples did eat in connection with the communion. So to do right we must eat in connection with the communion.

Well, now says the seeker that looks like sound doctrine, but there are wise men, learned men, great men, good men, scientific men, tell me it was the Jew's passover that Christ ate in connection with the communion, and we are not to keep it. No matter, my friends, what these wise, learned, great and good men say. The word of God does not say that. God's word says this took place before the passover. We turn to the account of this narrative as given by John 13: 1, and read, "Now *before the feast of the passover*," etc. Now if it was *before the feast of the passover* it was not the passover. These wise, learned, great, and good men are in error upon this matter. They can and do make mistakes, but the word of God is infallible and makes no mistakes. It is always safe ground to take God's word. That is what we are after. Seeker, yes sir, that is what I am after. But some preachers, as well as other wise, learned, good, and great men tell me that Christ is God, and as God he had the right to change the law, and keep the passover before the legal time, as he is above the law. Suppose we grant the correctness of this last affirmation. It does not meet the case in hand.

We must remember that Christ was man as well as God. Then we must also remember there is a wrong and a right way to do things. If Christ was and is God he could not keep an institution outside of his own law, so long as that law remained. The law must be removed, fulfilled or be done away with first. He was all his life, while here upon earth engaged in fulfilling the law, and it was not yet fulfilled, and he must fulfill and finish the law. And he did that very thing. The time for the final and full and complete fulfillment of the law was only some twenty or thirty hours in the future. He knew this, and also knew that when the law was fulfilled, that the ceremonial service of the law was to cease. Hence he now engages in establishing institutions that are to succeed the institutions of the law as soon as that law was fulfilled.

"The Lord's Supper" is one of these institutions. And proves to be the ordinance that was mentioned away back in the time when the passover was instituted, and the law for its observance was given. Ex. 12: 14. "Ye shall keep it (that is the day of deliverance) a feast by an *ordinance* for ever." The passover being strictly kept upon the day that the Lord delivered the Israelites is spoken of as a part of the ordinance, to be kept yearly in commemoration of their deliverance from bondage. This whole affair is typical, points back as a memorial, points forward as a type. Under the gospel plan

of salvation, there is to be an ordinance similar in design as was the passover. This ordinance then in a spiritual sense must be like the former institution, but not that institution. It must not be the passover of the law. The design of the passover was three fold. 1. Its immediate design, a condition of physical safety. 2. Its intermediate design, commemorative. 3. Its future design, typical.

If an ordinance be established in the Christian church that is to God's spiritual Israel what the passover was to Israel of old, it must embrace the qualities in its design. The seeker and reader will now notice that the writer understands the phrase, "Lord's Supper," to embrace within its limits the entire eating and drinking that is referred to by the evangelists. Then we have first, its immediate design, Spiritual safety. Second, Its intermediate design, Commemorative. "This do in remembrance of me." Third, Its typical aspect, Matt. 26: 29. "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Mark 22: 16. "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Verse 18. "For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." The seeker will now observe that the preachers, all the wise men, and learned men, etc., that told him that Christ could change the time of the passover and keep it before the legal time are mistaken. That the law was still in force, and had he kept the passover before the legal time, they could have brought a true accusation against him when upon trial, would not have needed false testimony. Now, friendly seeker, this is plain and conclusive. Should you fail to see through this case clearly, you can still find safe ground. It is positively, absolutely and infallibly safe to follow the word of God and the example of our Savior, and eat, having the communion as the dessert of the Lord's Supper.

SAFE GROUND CHRISTIANITY.

SUMMARY OF FAITH.

We Are Neither Formalists Nor Fanatics.

1. The gospel and it alone, is our creed, discipline and confession of faith.
2. We believe in one God, one Savior, one Holy Spirit.
3. Faith in the Lord Jesus Christ, repentance toward God, and baptism are conditions of pardon for past sins, and church membership, see Matt. 28: 19, 20. Mark 16: 15-16.
4. Baptism by trine face forward im-